Summary of Articles

Inscriptions at Humcha—A Study

—K. Jagannatha Sastry

Humcha in Shimoga district, is a place of piligrimage for Jainas. There are 28 epigraphs in the village. The time span of issuing of these epigraphs spreads from 810 A.D. to 1530 A.D. These inscriptions give details regarding the Santara dynasty from Pomburcha. The present name of Pomburcha is Humcha.

The founder of this kingdom was Jinadatta hailing from Mathura, in the North, Sreekeshi, Jayakeshi, Ranakeshi and Hiranyagarbha were successors of Jinadatta. The last named consolidated his territory called as Shanthalige 1000. He also known as Vikrama Shanthara.

Chagi was the son of Hiranyagarbha. He built a big tank by name Chagi Samudra. Vikrama Shanthara was the son of Chagi. Vikrama had two sons by name Kannara and Kamadeva. Kamadeva hada son whose name was Tyagi Santhara whose son was Nanni Santhara. Nanni's successors were his son Raya and grandson Chikkaveera. Chikkaveera's successors were his son Annamadeva and grandson Tailapa. Tailapa had three sons by name Beeradeva, Singideva and Brahmadeva. Beeradeva, the eldest son, had four sons by his first wife, whose names were Taila, Goggiga, Odduga and Bamma.

Taila had another name, Bhujabala. Goggiga also was known as Govindara and Nanni Shanthra ; Odduga known as Vikrama Shanthara and as Oddamarasa ; Bamma became famous by name Brahmadeva. Perhaps Taila had no male issues ; and Goggiga and Bamma remained unmarried. Odduga had three sons known as Taila, Govinda and Boppuga. Taila also known as Tailuga, Tailaha and Thribhuvanamalla ; Govindara known as Raya Shanthara. Perhaps Govinda and Boppuga remained unmarried.

Taila had three sons by name Kamadeva, Simha and Ammana. Kamadeva had two sons, whose names were Jagadeva and Singideva, and a daughter, Aliya Devi. Jagadeva Raya became the last king of Pomburcha Nadu.

The kings of Pomburcha Nadu had alliances with the kings of Banavasi, the Alupas, the rulers of Adeyur and Palasoge Nadu, the Gangas, Nolambas and Pandyas. The inscriptions give detail information regarding the dynasty of Beerala Devi, queen of Beeradeva.

Shivasharana Virasangayya of Bidar

—Dr. L. R. Kulkarni

The purpose of this paper is to throw light on the life aspects of Virasangayya, a Shivasharana, who perhaps flourished before Basaveshwara in Bidar. Later records like 'Choupadana' of Channamallayya and 'Sultan Surali Pustak' compiled by an unknown person, inform us that Virasangayya lived in Bidar and fought battles with Bhaskar Raya of Kohir. These records also tell us that Virasangayya was also a ruler of Bidar, perhaps a vassal of the Kalyana Chalukyas.

In support of this view, we have one more record by name 'Onkareshwara Charitre' in Sanskrit found in Kohir (Zahirabad - A.P.). This Sanskrit work throws new light on the life of Virasangayya and also on the genealogy of the ruling dynasty of Kohir which was known as 'Onkarpur' then. Inscriptions too support it. According to this Sanskrit work, Virasangayya was the contemporary of Venambhat of the Dikshit Family of Kohir, that flourised about 1000 years ago. And the details regarding the battles fought between Bhaskara Raya and Virasangayya are also mentioned in this work.

Virasangayya was certainly a Historical figure. He was the contemporary of Bhaskar Raya and Venambhat of Kohir. They flourished during the period of the Chalukyas of Kalyana. The tomb of Virasangayya is found in the fort of Bidar. This could be built there only before the advent of the Muslims.

Flora as Represented in Hoysala Sculptures

—Dr. T. Dayananda Patel

Though all art historians agree that art reflects the contemporary society and culture, unfortunately it has not been made use of in writing the cultural history of Hoysala period beginning from 11 C.A.D. till the middle of 14 C.A.D. A detailed study of Hoysala sculptures reveal social and cultural aspects of the Hoysala period. The Hoysala temples represent the *flora* in a number of panels and sculptures. It is very difficult to identify them due to the crudeness of their representation. However, a fair idea of the *flora* of the Hoysala period can be obtained from some of the clearer representations. Some trees and shrubs like banyan, *tamala*, pipal tree or *arali*, plantain, jasmine and sugarcane be recognised at a glance.

Sarvadhikari in Karnataka Administration

—M. P. Mahadevaiah

The office of 'Sarvadhikari' is mentioned in the inscriptions of Karnataka, as an important, influencial and a top ranking functionary performing a variety of duties in ancient and medieval times. But so far no satisfactory explanation has been offered to the powers and function of this officer. Altekar thinks that he was the prime minister, but Derrett feels that it was a title. Dr. A.V. Narasimhamurthy argues that he was a Revenue Officer performing

duties in other departments also. He quotes the instances of many Sarvadhikaris who were prominent in the period of Sevunas of Devagiri. We see that the office gradually lost its importance during the Vijayanagara period. Taking all these into consideration it has been shown in this paper that Sarvadhikari was a top official in ancient Karnataka. He had access to all the departments including finance. This gave him advantage of being closer to kings in ancient Karnataka.

Ornaments & Gifts to the Chamundeswari Temple by the Odeyars of Mysore

—C. Mahadeva

The Chamundeswari Temple being patronised by the successive Odeyars who ruled Mysore, had the good fortune of receiving a large number of ornaments and gifts of unusual type which are worth noting. Not only they are precious, they are also of unusual types. Fortunately the inscriptions and other records have maintained a detailed description and other particulars of these gifts. Hence an attempt has been made here to refer to some important of such ornaments and gifts the deities received.

In the year 1857, Krishnaraja Odeyar III, presented a neoklace of gold called Nakshatramalika. An eight-petalled pendent was presented to the Goddess by a lady known as Najjavve of the Bokkasatotti Sannidhana for the Goddess of Uttanahalli. But this jewel is in the Chamundeswari temple now. Lingajammanni, the wife of Krishnaraja Odeyar III was also a great devotee of the Goddess. She presented the brass doorways of the Antarala and the Navaranga of the Chamundeswari temple. Another interesting gift made by Krishnaraja Odeyar III was a silvar Simhavahana to the Goddess. However, the most important gift made by Krishnaraja Odeyar III was the erection of the Gopura in front of the Chamundeswari temple. Another important gift by the late Maharaja Jayachamaraja Odeyar was the silver plated Mahadvara of the Chamundeswari temple. It throws light on the religious leanings of the various rulers who have made these gifts and ornaments.

Role of Women in Freedom Movement : Motivation

—Kamala Sampalli

Gandhiji's attitude towards women appealed to them. They began to realise their standing in the society and also their life mission. He advocated Truth and Ahimasa which enabled women to participate in passive resistance. Gandhiji believed that women could play a noble part with their quality of forbearance in Satyagraha. This belief induced women to play a courageous role in Freedom Movement. Gandhiji came like a magician. His liberal mind to uplift women made women to join campaign for National cause in full enthusiasm. Women grew conscious of their strength. Salt Satyagraha provided an opportunity for women to join

the Movement in large numbers. This incident was a landmark in the History of Freedom Movement.

The Battle for Freedom made the maidens of yester years valiant soliders.

Genesis of Co-operative Movement in Karnataka and Its Features

– M. B. Patil

Co-operative movement basically being peoples' movement was initially launched by the Government of India in 1904 and later by the provincial Governments. Karnataka which was subjected to different administrations before 1956, had no uniform growth of movement in each unit, but each area has its own fascinating historical evolution. The special features of co-operative movement in old Mysore was that a decade earlier to the launching of movement i.e., in 1894, the model Mysore had promoted rural-oriented 'Agricultural Banks', which were the associations of small land holders, on the principles of limited guarantee. These associations had imbibed the principles of both joint stock companies in their structure and co-operative ideals in their *modus operandi* and lending rates etc., which were far below than the rates outside. These banks, however much misused, continued to operate till 1917. The Co-operative Societies Regulation 1905 of Mysore was more progressive and comprehensive compared to the all-India act of 1904, since it had made a provision for establishing non-agriculural non-credit co-operatives which generally were founded in 1912 in other parts of the country. Mysore Government had also deputed an officer to Europe and England to study the movement for its adoption in Mysore.

The Bombay Karnataka area spear-headed the movement from the very beginning by establishing the first agricultural credit society and a urban Bank in the former Bombay state as early as in 1905in Dharwad District. By 1905–1906 Urban Banks had started functioning in about a dozen places in the state, similarly Housing Co-operatives (1909), Consumers Societies (1911), Special Marketing (1913 to 1915), Co-oper-ative Hospitals (1916), Fisheries Co-operatives (1915) were functioning in many parts of Bombay Karnataka.

In the former Hyderabad Karnataka area the movement was started later in 1914.

In Malnad areas of Uttara Kannada district there were crop protection and fencing societies to overcome the dangers to crops by monkeys and pigs. These societies were paying to the hunting parties at the rate of one rupee per tail with a subsidy by the District Board. In the world economic crisis of 1929-1930, Co-operative Banks of Uttara Kannada really stood for the rescue to the members by re-selling the lands to the members to the original pricefor which banks had purchased for old dues, which really enkindled the spirit of mutual help among the ordinary peasants which in turn helped to foster the movement at the grassroot levels. Today Karnataka stands Third in

Co-operative movement next to Maharashtra and Gujarath. Karnataka has the credit of being first in many aspects of Co-operative movement in the country.

Some Glimpses of the Relevence of Feudatory System to the Indian Freedom

—**Prof. C.V. Mathad**

As British consolidated their power in India, fewfeudatory States in Karnataka came forward to oppose their power. Such opposition naturally resulted with a great event which is described as 1st year of Independence by the Indian scholars, but a meeting by the Western authors. These feudatory chiefs ran almost a parallel government with all the ingredients of a government at the centre. While studying the history of our country it is possible that lesser known of such feudatory families are normally ignored or by-passed. Needless to stress therefore the need for taking up the study of such feudatory families. In the light of this we have to study some feudatory families in Karnataka. A history of major powers has been dealt with in some detail in standard volumes. But, the due attention has not yet been given to trace the history of the lesser feudatories.

Among such freedom-fighters from Karnataka, mention may be made of few like Ranichennamma of Kittur, Rayanna of Sangolli, Venkatappa Nayaka of Surpur, Babasaheb of Nargund, Bheemarao of Mundargi, Kenchanagouda of Hammige and few others between the period 1800 and 1858.

Let us focus on the activities of some like Venkatappa Nayaka of Surpur, Kenchanagouda of Hammige, Bheemarao of Mundargi, etc. A letter from Dhondo Pant Nana Peshwa, Pant Pradhan, reached to all the leaders and prominent landlords of this part of Karnataka. This news spread to Surpur, Navalgund, Koppal, Shirahatti, Mundargi and Hammige. It is understood by the records that Bheemarao of Mundargi took advantage of the popularity of Kenchanagouda and rebelled against the British. The leaders planned to attack the British.

British, understanding the situation, took quick action. But our own people instead of helping their own leaders, helped the British for some personal benefits. Because of such traitors our leaders who fought heroically, could not succeed.

Role of Kenchanagouda of Hammige does not appear to have received its due recognition. Recorded local accounts prove that Kenchanagouda was not only powerful potentate but was also respected, honoured and obeyed in the area surrounding Koppal. There is a need to review and rewrite the history, without distorting the facts of history.

Beginning of English Education in Bangalore

—**J. V. Gayathri**

The role of Christian missionaries-the London mission, the Basel mission and

the Wesleyan mission in spreading English education in Mysore, especially in Bangalore between 1840-1854 was notable. The London mission started by Rev. S. Ladlair and Rev. Forbes in 1824 initiated to start a college to impart English education in Bangalore and as the proposal was not approved by the Board of Directors Bangalore lost the opportunity of having an educational institution of high standard. Among the christian missionaries Benjamin L. Rice, Mrs. Rice and Mrs. Sewell contributed much to the progress of English education in Bangalore. The 'Native Educational Institution' started by the Wesleyan missionaries was converted into High School in 1851 which later became a model for other schools in the province. In 1861 a normal School and an Engineering college were started in Bangalore. The Bangalore High School known as 'Central College' in 1875 had some eminent European principals like Rev. J. Garett, Rice and Charles Waters who took keen interest in the education of native students. As the impact of English Education was restricted to the urban elite the children of the lower and middle strata of society were not sent to English schoolsfor the fearof conversion to Christianity as Bible was taught in these schools. Even in cities where female education was gaining importance English education was limited to females of elite background.

Auttareya Dravida - Its Characteristics as Described in Vastusastras

—M. N. Prabhakar

The elevational parts of Auttareya Dravida temple perspective are pitha, Iangha, thadya Bhumi, Vedi Ghanta and Kalasa.

The text Aparajitaprichcha describes bhumi above the pitha where as the text Diparava describes Dravidi gangha above the pedastral. The number of bhumis may go to twelve. Karnataka, Iatantara, Panjara, tota are the components of bhumi structure. The peripherol arrangement of these structural components is called as talacchanda. Five orders of talacchanda are recognised and they are Padura, Mahapadura, Svastika, Sarvatobhadra and Vardhamana. Padma and Mahapadma are star shaped where as the others are quadrangular. The detailed account of these arrangements may be studied based on texts, Aparajitapriccha and Samarangana Sutradhara.

Suggikatte - The Harvest Platform of Coorg District

—M. G. Nagaraj

The harvest platform with two pillars observed in common or with four pillared (mantapam) is referred to as 'Suggikatte'—the sanctum sanctoram of the goddess of harvest in Coorg District. The 'Suggikatte' is concentrated in the northern Coorg, while it is not seen in the southern parts of the District, which is the paddy granary of Coorg.

The 'Suggikatte' is exclusively used to worship the goddess of harvest - *Parvathi Deviramma* addressed as

Sugyammathai/*Sabathai* considered as representing Sapta Matrikas. People keep three, five or seven facial forms of the goddess for worshipping. This festival is called as *Suggidevara Habba* and is celebrated for 12 to 15 days inculcating folk customs, traditions, dances, tantric rituals and hunting during April-May. In some places this is an annual function, while in some others, it is celebrated once in two years or once in twelve years.

We also find inscriptions carved on 'Suggikatte' and in some cases the inscriptions are found carved on a stone and kept in front of 'Suggikatte'. The pillars carry relief sculptures of elephant, tiger, horse, king, cow, serpant, females and erotic and tantric symbols. The inscriptions indicate the existence of 'Suggikatte' since a long period of time though its name is not explicitly mentioned. For instance, the pillars would be installed at the inception of the town or village. These pillars support a horizontal slab with a hook which holds the oscillating earthern lamp called as Sodlu.

Historical evidences indirectly hint at the existence of *Suggikatte* since 11th century, as seen in the folk stories of the hero-stones. Based on the style of presentation of hero-stones, we can relate the existence of 'Suggikatte' from the times of Vijayanagar empire also. However the folk practices and tantric customs are of a later date (?), and they also contribute to the historicity of the places where they are present.

The Suggikatte is also present in parts of Hassan District which are nearer to Coorg and Chikmagalur districts. The festival traditions of these districts are however endowed with some modifications. But the Huttari in parts of Coorg district is fundamentally a festival during November-December of the year for five days with '*Sri Igguthappa*' being the presiding deity. 'Igguthappa' is considered as an incarnation of 'Ishwara'. This festival is associated with 'huttari-kolata' and other dances with pomp and glory. Hunting is not associated with this festival. Paddy tillers are tied on the assets of farmers and are worshipped. Here rituals and customs are not similar to those of 'Suggikatte' festival.

Shivamara's Basadi — A Note

—**K. Vasanthalakshmi**

The Earliest Jaina Centre, Shravana Belagola, is very popular since the time of Bhadrabhau Bhattaraka, while the earliest inscription of Shravana Belagola (Sb. No. 1) belongs to 6th C. A.D., the earliest structure is 'Shivamara's Basadi' of Chikkabetta. Though, the basadi is renovated in later days, the original structure belongs to 8th C. A.D. An inscription near the basadi, [Sb. 140(4th)] on paleographical grounds belongs to 8th C and it proves the period of construction of this basadi.

The image in the basadi wrongly identified as 'Chandraprabhanatha' and according to this Thirthankara, the Yaksha, Yakshi's are called as 'Shyama' and 'Jwalamalini', where as the characters of Yaksha-Yakshi's are similar to 'Yaksha

Matanga' and 'Siddhayika Yakshi' of the Digambara pantheon, who are the Yaksha & Yakshi of Mahaveera Tirthankara. So this proves that the Tirthankara image is of 'Mahaveera' only.

The similar images of Tirthankara along with Yaksha & Yakshi, can be seen at Kambadahalli basadi, which are indentified by the local people as 'Mahaveera'. In the Chandanna's basadi, the Tirthankara installed is wrongly called as 'Chandraprabhanatha'; the inscription proves that it is of Adinatha. So, that Shivamara's Basadi, which was built in 8th C. A.D. was consecrated for 'Mahaveera' only and it makes Shravana Belagola to be proud of getting all the four popular Tirthankara's Basadis.

The Temple Builders of Ancient Karnataka

—K.S. Kumaraswamy

The paper deals with the actual temple builders (not the patrons). We come across some problems and ambiguity in identifying the Vastu shilpins. Between 7th - 8th C. A.D. and 18th C. A.D. we come across 55 to 60 temple builders. They have been arranged chronologically. Number of temple builders in 12th C. is more than before and after the said century.

The names of Vastu shilpins, their period, titles, actual work, native place, grants received and all other available points have been taken into consideration here. In some places where there is necessity, it has been discussed.

Kalloja (1186 A.D.), a carpenter builds a home and gets wages. Usually temple builders are mentioned, reference to home builders is a rare one.

First portion of the Essay deals with the norms in identifying the temple builders. The second portion goes on to mention the builders chronologically. Third portion deals with the way in which they used to work, as stated in the inscriptions.

Some notable temples builders are: Srigundam who built the Virupaksha temple, Sarvartha Siddi Achari who built the Lokeswara temple, Revadi Ovajja of the Papanatha temple at Pattadakallu. Ikkuloga or Ikkuda builds two temples near Davanagere town and engraved four inscriptions. Malloja Manioja is another important temple builder who builds Mahalakshmi temple at Doddagaddavalli. Maroja, Masanoja, Senoja, Revoja, Madioja, Bommoja, Kalachari, Raojia, Kamoja, Sirioja, Carpenter Lingoja, Chavundojavachari are some other names evidenced.

The Mailara Temple at Vidyagiri near Dharwad

—R.R. Joshi

Vidyagiri near Dharwad was formerly known as the Mailaralingana Gudda as it has a temple of Mailara Martanda or

or Khandoba, originally built in Kalyana Chalukya times with its *garbhagriha*, *antarala* and *navaranga* in that style. It was expanded in Adilshahi times in 1670 and again by Peshwa Balaji Rao in 1753. The Mailara in the *garbhagriha* is a relief sculpture, four armed, and on his left thigh is seated Ganapathi and on the right Malawwa, Mailara's consort. The *navaranga* has Kalyan Chalukyan pillars and fine engravings of lotus motifs, there being 49 such flowers. The name Madayya engraved on the stone beams indicates that he must be the chief architect of the temple. On one of the frontal pillars of *navaranga* is a Persian inscription informing that the Sarhavaldar of the Dharwad fort under Bijapur, one Mohmad Khan Ullah, in 1670 had converted the temple into a mosque. The Marathas who conquered Dharwad in 1753 re-converted it into a temple. Another Persian incription here is not seen now.

Natyasastra Tradition in Karnataka Sculptures and Literature

– Dr. Choodamani Nandagopal

Karnataka Temples are like open air museums of art and architecture. We could trace out the development of the dual arts, dance and sculpture side by side. The sculptural activities began in Karnataka during 6th century A.D. and flourised in Chalukayan, Rashtrakuta, Hoysala and Vijayanagar times. Karnataka is the only state where so many distinctive schools of sculptures have been evolved. That is the reason we have a rich variety in sculptural representations. In Karnataka, dance has been used as the media of expressing sculptural theme since 6th Century A. D. Thus the study of Karnataka Sculpture in general and dance sculptures in particular has opened a new avenue and vast area of research.

The four-fold classification of Abhinaya as discussed in Natyasastra, Angika, Vachika, Aharya and Satvika find their full expression in Karnataka Sculptures. The various Karanas, Chairis, Sthanakas, Hastas, and major and minor limb movements are brought out on the Natyasastra line in the Karnataka sculptures accurately.

Dance and sculptures are two different and distinctive arts used as vehicles to express human emotions and aesthetic achievement. Both the arts have chosen human body as the means for their exposition. The Rasa theory is common to dance and sculpture. The construction of temples and religious structures gave room for the expression of these dual arts on a common platform. Dance and music provided scope for the sculptors to create the images of free movements and attractive poses instead of stereotyped icons with less differences in attributes and features. This also avoided repetition of images. The ornate temples of Karnataka further used dancing in everyway possible.

Channakeshava Temple at Aralaguppe

—Dr. N. S. Rangaraju

Aralaguppe is a small village in Kibbanahalli hobli of Tiptur taluk, on

the Bangalore–Hubli railway line. It is about 5.6 Kms. from Banasandra and 16 Kms. from Tiptur. In some inscriptions this village is referred as Alariguppe. The Hoysala temple dedicated to Kesava stands on a high ground in the centre of the village. It is a beautiful *ekakuta* temple with tower and appears to have the elements of the Kedaresvara temple at Halebidu and the Lakshmi Narasimha temple at Hosaholalu.

The temple is built facing east. The plan consists of a *garbhagriha*, a *suknanasi* and a *navaranga*, all built over a raised *jagati* of 3½ feet. The outer wall of the *garbhagriha* and the *vimana* are shaped like a star with sixteen points. It is an interesting and important temple with many of the pedestals of wall sculptures bearing the name of a sculptor 'Honoja', a name that has not been met with anywhere else while some of the sculptures bear only the initial 'Ho' and 'Cha'.

Though it is an important Hoysala temple with exquisite sculptures, unfortunately there are no inscriptions which help us to fix the date of this temple. There is an inscription of Vishnuvardhana datable to 1120 A. D. at this place and it does not mention the construction of this temple. From the stylistic evidences also it could not have been a creation of the time of Vishnuvardhana. On the basis of the similarity of this temple with Kedaresvara temple at Halebid and the Lakshminarasimha temple at Nuggehalli and Hosaholalu it can be said with some amount of certainty that this temple must have been built in the first half of the thirteenth century.

Abhisheka Lakshmi – Image and Inscription Discovered

–Dr. H. R. Raghunatha Bhat

Of the many Abhisheka Lakshmi sculptures, a highly beautiful one, found on a lintel-like slab, excavated at Madasur, Sagar taluk is unique. It has a three-lined Kannada inscription on its *pitha*, of Tulapurusha Santara, this being 48th inscription of the dynasty ruling from Humcha, and of c.10th century. The record says that one Tailaga of 'Mandasur' (called also as 'Mandisur' in another record) caused the creation of the image of Kaccavati (Kaccavi being Lakshmi, emerging from ocean when Vishnu had incarnated as Kacchapa or Koorma). The two-armed relief image, seated with two lotuses in two hands, has two elephants on its either side, pouring water from a *kalasha* on the Goddess and two more elephants are engaged in filling two *kalashas*. The Goddess is flanked by two *chamaradharinis*. Lakshmi, a village Goddess, also of fertility, is called Badubbe or Banadabbe, the name Badubbe perhaps being derived from *badha+parihariní + abbe*, the one helping to overcome obstacles. In Malnad, in places like Sagar, Siddapur-Sirsi, Yellapur, Dharwad, Belgaum etc., this image together with the relief figure of the head of a he-buffalo representing Durga is seen on tank bunds or on outskirts of the village. These are worshipped to assure timely rains or to ward off pestilences. These stones, like herostones or *sati* stones, require special study.

Inscription of Beli Matha Bangalore

—D. V. Parashiva Murthy

This inscription is found below the wall behind the Basava Mantapa in the Belimatha, Bangalore. It is 88 cm. long and 20 cm. in breadth. Its date is 1761 A.D. This inscription is about 'Mahantheswara Prabhu' and his closest desciple 'Marisiddalinga Desika' of Hosakote. It tells us about the tomb of Mahantheswara Prabhu which was built by Marisiddalinga Desika, his desciple, when he passed away. We can identify this student-teacher relationship not only in this inscription but also in literary sources. Marisiddalinga Desika has written number of krithis.

The editor of the book 'Mahanthana Tharavali' relates Marisiddalinga Desika's period to be 17th century. But according to the inscription his period is definitely 1761 A. D.

Another speciality of this inscription is a number of Veerashiva 'Paribhashika' words (technical terms) used in it. This is a rare case. From this point of view, this inscription is unique.

Puradharma Grants — A Survey

—P. V. Krishna Murthy

References like Puradharma Shasana, Puramatha, Puravarga etc., are noticed in some of the inscriptions pertaining to donative type, and the study of such inscriptions bring out the following few facts :

1) All Puradharma villages, like an Agrahara are exempted from many taxes ;

2) The earliest such grants, are by way of Honours conferred on learned persons like poets, scholars, etc. ;

3) In some cases these honours were also conferred on religious personages who were heads of the temples, monasteries and religious groups, etc.

4) During the later period, the same Puradharmas were granted for religious ceremonies such as for amritapadi, naivedya, anga-ranga vaibhava, abhisheka, lighting of lamps, etc. During later times it is very difficult to identify the actual differences between a Devadana grant and a Puradharma grant.

5) During Vijayanagara period, the majority of such Puradharma grants were made by the officials, for the spiritual merit of their overlords like Saluva Narasinga Nayaka, Krishnaraya, Sadasivaraya, Achutaraya and others ;

6) A few inscriptions from Gundlupet Taluk of Mysore District throw light on construction and leasing systems of puras to develop them as a part and parcel of country's welfare.

7) The word Madapuram, mostly found in Tamil inscriptions is nothing but the pura matha in Kannada. In this respect some inscriptions from Vibhutipura and Dombalur near Bangalore provide valuable information.

8) In all 'Puradharmas', the name of the place which was subjected to the process of Puradharma usually bears the generic suffix 'Pura' as an essential part, in re-naming the place. These puras, also can be categorised under cultural group of place names, like Agraharas.

Nagattara's Record from Doddabegur

—Devarakonda Reddy

This inscription, found recently while clearing the foundation of the famous Begur temple, speaks of Nagattara, mentioned in four other records, and was a Ganga Officer ruling over Bempur-12. The record also calls him as Nanni Perbbana, to indicate the fact that he was a scion of the Bana family. Nagattara defeated Biravarma (perhaps Biramahendra mentioned in the famous Begur herostone, now in Bangalore Museum) and constructed the Somanatha temple and made grants for services in the temple. This 14-lined Kannada record can be ascribed to about 890 A.D.

The Commoners Mentioned in Some Inscriptions

—H. S. Gopal Rao

'Story of a land is the story of its people'. Many common people rendered uncommon service to the community or performed unique deeds. In 1126, one Bammana swore not to take food or bath till he completed a temple. One Lingashivajaya had a brick temple demolished and stone structure raised by funding the scheme by begging in 962. Having ruled over Avani for forty years one Tribhuvana Kartaradeva built 50 temples and two big tanks, etc. Between 1160 and 1177, one Nilakanthadeva of Malur donated new ornaments to the Aprameya temple, when existing ones had been stolen. When the Mahajans of the place payed him for the ornaments, he utilised the money for other charities. At Gorur, the Vasudeva temple was pledged for some loan by the Nambiyar. One lady, Pennakka, released the pawned temple. Dispute over the sanctity of temple was amicably settled by the residents of Kanikatte in 1215. When a zealous Veerashaiva tried to convert a *basadi* at Halebidu into Shivalaya, a Veerashaiva Guru (Mahamahattu) opposed the act and restored the *basadi* to the Jainas by condemning the attempted convertion in clear terms. Of the many instances of self-immolation this is unique: a servant called Katika in 991 immolated himself when his master had a baby son. The Honnudike herostone speaks of three brothers dying for some unknown common cause.

Jaina Epigraphs of Nagamangala Taluk

—C. S. Aparna

This is a religio-regional study of Nagamangala Taluk, which is in Mandya District with reference to Jainism. There

are totally 185 inscriptions published from this taluk of which 29 are Jaina epigraphs. They throw light on the construction of basadis, donation to basadis, nisidhis and visitors, who visited nirvana kshetras. They do not apprise us not only of facts but also appeal to our mind with the sacrificing and broad-minded spirit of the people who made the grants, etc.

The earliest inscription is at Devarahalli which belongs to 776-77 A. D. Most of the inscriptions belong to 12th century, while few are of 17th-18th century. The Synonyms used for Basadis in these inscriptions are 'Tirtha', 'Jinageha', 'Jinalaya Basadi' and 'Kannevasadi' which may mean a new Basadi or first Basadi.

Basadis belonging to different Jaina sects are mentioned in inscriptions Architectural terms like trikuta, panchakuta, are also used here, which are very interesting.

Donations to Basadis are made for the purposes of Angabhoga, Rangabhoga and Ashtavidharchane, which shows that the type of service in Basadis was more or less the same as in Hindu Temples. There are some instances of donations made as 'Chaturdhana' (donations for food, shelter, medicine and learning) which proves that Basadis were also acting as a social institution fulfilling all these requirements of the society. Five Nisidhi inscriptions are found which are not much informative.

Conflicts between Jainism and Veerasaivism are indirectly mentioned here. Renaming the Basadis of the Kasalagere and Kambadahalli as 'Ekkoti Jinalaya' is important in this aspect. Though Veerasaivism overcame Jainism, its corteous and favourable attitude towards Jainism expressed in few instances is worth noting.

Marathas in Karnataka

—Pawar V. Madhava Rao

Karnataka and Maharashtra are neighbouring States. Karnataka represents Dravidian way of life where as Maharashtra represents Arayan way of life. From early period of the Sathavahana, Kadamba, Rashtrakuta, Chalukya, Shilahara, Sevuna dynasties have ruled over both the provinces. People from one province have migrated to the other province and they have settled down there. Likewise the Marathas have settled down in Karnataka from time immemorial.

The earliest record from 12th century A.D. to18th century A.D. are giving some details of Maratha settlement in Karnataka. It is a vast subject. Here only some inscriptions are quoted to establish the fact that Marathas had settled in Karnataka and they have become part and parcel of the mainstream. Some people have forgotten their mother tongue Marathi and adopted Kannada as their mother tongue. Majority of the Maratha people speak Marathi but they do not know how to read and write Marathi language. They have adopted Kannada as their reading and writing medium throughout Karnataka except on the common border areas between Maharashtra and Karnataka. Activities of Marathas in Karnataka in public life are surveyed here.

Economic Life in Munavalli Taluka under the Peshwas

– Dr. K. N. Chitnis

Munavalli, now a village in the Saudatti taluk of Belgaum district, was itself a taluka during the Peshwas period. In 1777 there were 102 villages in this taluka arranged under Pargana Murgod, Tarf Sindogi,Karyat Sattigeri and stray villages. In 1772 the Munavalli taluka was in the charge of two Kamavisders, namely, Ramachandra Mahadev and Keso Ballal. In this year the revenue from this taluka was 1,68,024 rupees, 10 annas and 2 pies. The income included revenue collected from Chalidars, Guttigedars, Judi Watandars, Sarvamanya lands, Mohtarfa, Ayagars, Mathapati, Pattanasettis, etc. Out of this income various sums were spent on different items such as the salaries of Karkuns and Kamavisdars, of the employees in the Watch and Ward department, Darbar expenses, yearly allowances, the perquisities of the Zamindars, temple expenses, celebration of festivals, presents to artists, paper, illumination, etc.

Lands were measured in terms of *Chigars* or *Pattis*, a *Chigar* or *Patti* being a measure determined by the sowing capacity of a given piece of land. Of the total available lands some were alienated lands such as temple lands, *Dharmaday* lands, *Sarvamanya* and *Judimanya* while the rest were *khalsa* or public lands. These were held by peasants by various tenures such as *chali, kaul, makta, kor* etc.

There were also few market towns in the Munavalli Taluka such as peth Murgod including Peth Navapur, Peth Gunasagar and Juni Peth. Munavalli was connected with other market towns by two roads and a river. Customs duties were levied on goods in Nilkanthi and Pirkhani rupees.

Kaifiyat on Palm Leaf on the History of Keladi

– Keladi Gunda Jois

This is a palm leaf manuscipts containing historical details in the form of Kaifiyats. While I was collecting old materials such as palm leaf and other historical objects for the Keladi Museum and Historical Research Bureau at Srirangapatnam, Mandya district, it came to my notice.

Description of the P. L. MSS : Size : 21.5 × 4.5 cms. Folio : Six ; Script : Kannada ; Language : Kannada ; Place : Srirangapatnam, Mandya District : Date : 17th-18th century ; and Line : Eight ; Title : Ikeri Seeme Vivara.

The text number one, written on leaves numbered 40 to 46 is incomplete. Except the first and last few leaves which are not found, the MSS is in good condition of preservation. The available text of the portions begins with 'IKeri Seeme Vivara' and ends with 'Ammanavara Rajata Vigraha' (Description of Ikkeri State to Silver image of female Deity). It is in fact, a description of Keladi State.

The palm leaf manuscripts throws light on the traditional accounts of the history of Keladi, Shivaji and neighbouring states, place names, forts, hills, rivers,

temples etc., for the use of the history of Karnataka. It is interesting to note that the ratio of the measurement from one particular place to another discribed in the MSS like koogalate, banadalathe, gavuda, haridari, etc. are noteworthy. The details of availability of minerals in the western ghats area are discussed in the MSS. This information is a useful guide to the geological survey of India.

Taleband of Paragana Dharwad A.D. 1767

(Pune Archives, Karnatak Jamav Bundle No. 49)

—**M. Y. Savant**

This is a yearly Taleband of Paragana Dharwad when it was under the charge of Venkatrao Narayan of Ichalkaranji, the Sursubedar and Udupi Narasimha as Kamavisdar appointed by the Peshwa Government of Poona. (Talebands are annual sheets containing the details about the annual income & expenditure, the various sources of income, the various items of expenditure and the like).

According to this Taleband, the collection of the year was Rs. 51,447–2-0 and the arrears of the previous year was 2,816–9–2. Thus the total collection for the year 1767 of Paragana Dharwad was 54,263-11–2. The amount was originally fixed in Ikkeri hons and Dharwad hons, but were now converted into rupees at the rate of Rs. 3 & 12 annas per hon.

Of Rs. 51,447-2-0 the collection of the current year, Rs. 33,098-9–0 was the Ain Jama, 7,774–6-0 was the Siwaye Jama, 1,032-1–0 was the Kamavis Jama. The items of expenditure were rasad to subhas, varat, mahal expenditure, interest on advance and discount to be paid on un-current or short weight rupees, salaries to Government servants etc. Expenses other than the salaries included religious expenditure, boarding charges etc. Thus the expenditure was Rs. 46,864–10-2, while the collection of the year was 54,263–11–2. Hence a balance of Rs. 7,399–1–0 was left.

Thus it gives a detailed account of the actual receipts and disbursement of the year, as well as of the outstanding balances at its beginning and at its close.

Sources of Sirsi Taluk's History

—**Dr. A. K. Shastry**

The history of Sirsi taluk is perhaps as old as that of Karnataka, for Banavasi, the Capital of the ancient Kadambas is located in the present Sirsi taluk. There are different versions regarding the origin of the name, 'Sirsi'. Shirassu, Shirisa tree, Siri, etc. are presumed to be the different original names which subsequently became 'Sirsi'.

The Mauryas before the Christian era, Satavahanas from 1st to 2nd century A.D. and for a short period the Chutus and the

Pallavas of Kanchi ruled over this area. The Kadambas of Banavasi had their politicals way from 3rd Century to 6th Century. Then it came under the Chaluk-yas of Badami, Rashtrakutas of Malkhed, Kadambas of Hangal, and the Nayakas of Sonda, (feudatories of the Vijayanagara emperors) respectively. In the 17th and the 18th Centuries, the Sultans of Bijapur, the Marathas and the Mughals conquered the North Kanara District. Sode or Sonda in the present Sirsi Taluk was conquered by Hyder in 1763, and in 1799, after the fall of Tipu, the territory was included in the Madras province by the British. In 1956, the North Kanara became a part of the newly created Mysore State and subse-quently in 1977, 'North Kanara' was renamed as 'Uttara Kannada'. The people of the taluk, with their unique features, have played a significant part in political, economic, social, religious and cultural activities through the ages. The historical source materials relating to the Sirsi Taluk are vast and varied. A brief summary of these sources are as follows :

Stone and copper plate inscriptions, forts, temples, mathas, Buddhist Chaityas, Jains Basadis, tanks, hero and mahasati stones, coins, palm leave and archival materials, and accounts of the foreign travellers.

About 500 inscriptions are so far brought to light. They are published in South Indian Inscriptions, Vol. XX, Karwara Jilleya Shasanagalu by R. N. Gurav, 'Epigraphia Carnatica', 'Epigra-phia Indica', 'Indian Antiquary', 'Kannada Nadina Shasanagalu' by P. B. Desai, 'Corpus of Kadamba Inscriptions' by B.R. Gopal etc. Banavasi, the seat of the Kadambas is very rich in monuments. Buddhist Chaityas, Jaina Basadis, Madhu-keshwara, Parvati Ganapati, Narasimha, Rudrapada and Basavalingeshwara temples and a fort, stand testimony to this fact. The coins of the Satavahanas, the Chutus and the Romans are found in the Sirsi Taluk.

Many books, besides those mentioned above, based on primary as well as secondary sources are already published, shedding light on history of the Sirsi Taluk. A few may be mentioned here : 1. Fleet J. F., 'Dynasties of the Kanarese Districts of the Bombay Presidency', 1882. 2. Campbell, James M., 'Canara Gaze-tteer', 2 Vols. Bombay, 1883. 3. Moraes, G. M., 'The Kadambakula', Bombay, 1931. 4. Buchanan, Francis, 'Journey Through the Northern Parts of Kanara', Nagarika, Karwar, 1956. 5. Narasimha Murthy A. V., 'The Coins of Karnataka', Mysore, 1975. 6. Silva S., 'Karwar Jilla Dar-shana'. 7. Mackenzie, *Sirsi Kaifiyat*. 8. Kamath S. U. i) 'Swatantrya San-gramada Smritigalu', Vol. I (U.K.),Mysore, 1974 ; ii) 'Uttara Kannada District Gaze-tteer', Bangalore, 1985. 9. Gopal B. R., 'Banavasi Kadambaru', Sirsi, 1983. 10. Linganna Kavi, 'Keladi Nripavijaya' (Translated into modern Kannada by K. Gunda Jois), 1976. 11. Malwad S. S., 'Swadi Arasumanetana, K.U.D., 1964. 12. Shastry A. K. (Chief Editor), 'Sirsi Taluka Darpana'.

Language Policy in Medieval Deccan and Consequences

—K. Abhishankar

The Bahmani Sultanate, which was founded at Gulbarga in Karnataka in 1347, after a revolt against the Tughluqs of Delhi, continued Persian as its official language, which was already so in North India for more than a century. The soldiers, officials and others, who came to the Deccan in the wake of this kingdom, brought with them what is called the 'Khadi Boli' variety of Hindavi or Hindi, which had been influenced by Braj and Punjabi languages. They were speaking this Hindavi with the higher ranks of the ruling circles, and the local people who came into contact with them also learnt it. It was further modified by the socio-linguistic environment of the Deccan consisting of Kannada, Telugu and Marathi parts, and it came to be called as 'Dakhni' (Deccani) as distinguished from Persian, the official language.

This 'Dakhni' (Deccani Hindi), which became a common spoken link-language between the rulers and the ruled, began to be used also at some lower levels of government transactions. In the 15th century, influential Sufi saints like Khwaja Bande Nawaz and court poets like Fakruddin Nizami put this language to literary use, writing their works in the Persian script. The writers in this language adopted a simple but effective style of presentation, which included also Sanskrit words and other words derived from Sanskrit (Tatsama and Tadbhava). At first it was at Gulbarga, Bidar and Bijapur of Karnataka that this language got its popularity, official and literary status. It can be said that Karnataka became thus the foster-mother of this link-language. As an inter-regional contact-language, it spread to round about the Deccan parts also in addition to the areas ruled by the five Deccan Sultanates which had risen on the break-up of the Bahmani kingdom.

In the 17th century, the Mughals conquered the Deccan, and Hyderabad became their cheif seat in the South. Thereafter, gradually, the Urdu style of 'Khadi Boli', based on the preponderance of Persian and Arabic words, was introduced from the North. The literary cultivation of 'Dakhni' began to decline, but it continued to be spoken. The official language of the Asaf Jahi rulers (Nizams) of Hyderabad was Persian right upto 1884, whereafter, they switched over to Urdu in place of Persian. The Kayasthas, Rajputs and others, who had also come from the North, became conversant with this linguistic pattern of the Deccan.

During all this period, there was some conversion of the local people to the Muslim religion. Along with such religious conversion, it became a general practice in these parts, for a change of language too. It was not very difficult to do so either, as a link-language ('Dakhni') was currently used. The expansionist activities of those, who had conquered the Deccan, were powerfully resisted by the Vijayanagara kingdom and later by the Maratha kingdom. Since there were frequent conflicts and wars, there was a

sense of insecurity. Under such special circumstances, it appears to have become a convention for the local converts also to adopt such a language as it was advantageous for social cohesion. On the whole, this is an extraordinary position mostly prevalent in Karnataka, Andhra Pradesh and Maharastra. It is not generally so in other parts of the country.

The foreign official language, Persian, lost its importance in the Deccan also as in North India. But on the other hand, the spoken link-language 'Dakhni' became the mother-tongue also of the descendants of all the foreign elements settled in the Deccan. But gradually Urdu has gained more importance instead of 'Dakhni' as such. In the 'Mogalai' areas of the Deccan, cultivation and progress of the three regional languages had been much retarded for want of encouragement, and use of the link-language ('Dakhni' and then Urdu) among the various linguistic groups continued to our contemporary times. There has been also linguistic and cultural give-and-take through mutual contacts. There have been several instances in which the adventurous founders of kingdoms (including their camp-followers), who hailed from other parts of India, adopted, as their own, the language of the region in which they settled. But that did not also happen in this case. Thus, for various reasons, a language, other than the regional language came to be owned as the mother-tongue by almost a whole section of the inhabitants of the region (even after several centuries) in each of the three linguistic regions of the Deccan.

Karnataka's Part in Greater India

—Dr. G. S. Dikshit

The purpose of this paper is to give a few examples of the part played by the people of Karnataka in spreading Indian culture in South-east Asia. Among the Indian scholars who have written on this subject, mention may be made of Doctors D. C. Sircar, S. Nagaraju and K. V. Ramesh. Long before these scholars wrote, that is, in 1912, Sir Charles Elliot in his classic work, *Hinduism and Buddhism* (III Vol., pp. 106 ff) had pointed out the similarity between the temple-architecture of Cambodia and that in Karnataka at Badami, Aihole and Pattadkal. He had also said that there was similarity in the names of the Kings - both ending in Varman and in the script of the inscriptions in both the regions. He also hinted that the *Devaraja* cult i.e., deifying the king as God and naming the Gods after the kings was observable in both the countries. In his view the Indian culture and religion which took root in Kambhoja went from the Deccan.

Half a century after Sir Charles Elliot, Dr. Kalyan Kumar Dasgupta of the Calcutta University, wrote that the resemblances between the Angkorwat temples and those in Karnataka would astonish anybody. He produced additional evidence like the prevalance of the Saka era in both the regions and concluded that it was Karnataka which spread Indian culture in Kambhoja and its neighbourhood. He hoped that a study of early

Kannada Literature might throw further light on the subject.

Dr. A. Venkatasubbaiah's researches substantiate this hope. He has shown that the *Panchatantra* written by Durgasimha in Kannada and the *Panchatantra* which appeared all over South-east Asia were both based not on that Vishnusharma, but on that of Vasubhaga.

It may be asked similarities in art and literature are all right ; but where is the direct proof to show that the Karnataka people went to South-east Asia. This proof is found in a work called *Nagara Kertagama* of 1365 A.D. which names the countries which sent its citizens to Java. "All kinds of people have continually come from other countries in multitudes. They are from China, Yavana, Champa, Karnataka, Goda(Gaur) and Siam........They came by ship with numerous merchants ; monks and Brahmins are the principal ones who as they come are regarded and are well pleased during their stay."(*The World of South-east Asia,* Selected Historical Readings, Ed. Harry J. Bende, John Larkin, p.46).

Rare Image of Harihara from Chikmagalur

—M. L. Shivashankar

The image of Harihara found at Chikmagalur is in *Samabhanga* posture, 150 centimetres in height and 74 centimetres in breadth. The right side of his crown has *jata* and the left side *manimakuta*. Of its eight hands, three are damaged and the right hands have trident, *dhamaru* and *abhaya* posture. The three left hands have *padma, gada* and *chakra*. Its face has been defaced. The position of weapons and the ornaments indicate Hoysala workmanship. The right ear has *nagakundala* and the left *kundala*. The *prabhavali* has Dashavatara and the Rudra sculptures. The left hands have *keyura*, and the figure wears long *Vaijayanthimala*, *kanthahara, udarabandha* and *mekhala*. Lakshmi and Parvati are engraved on respective sides.

Telugu Sources on Vijayanagar History

—Smt. Nirupama

Telugu sources on Vijayanagar history are vast. Here an attempt is made to refer to those on the history of Krishnadevaraya, Koravi Goparaja's (1500-1530) poem *Simhasana Dwatrimshita* is a useful source for social history. Manumanchi Bhatta's *Ashwalakshana Sara* speaks of import of horses, horse racing, etc. The value of Krishnadevaraya's *Amukta Malyada* as an important source is fully recognised. It contains copious details on social,commercial and religious conditions. The account on settlement of a dispute between a Jaina and a Vaishnava is highly interesting. The details on settlement or disputes by panchayats is found in many Telugu works. Special mention may be

made of *Paramayogi Vilasam* of Tiruvengalanatha, grandson of Tallapakam Annamacharya. It has many details on contemporary war techniques, etc. Nandi Timmana and Kumara Dhurjati also provide such details. Venkatanatha in his *Panchatantra* speaks of production of long-range missiles at Raichur.

On the arts of the time, vast details are available. A particular *raga* was prominent in a particular season, and strings of *veena* were changed to suit the *raga*. *Machupalli Kaiphiyat* in Mackenzie's collection informs us that Brahmins of Kuchipudi village performed a dance-drama at Vijayanagar in 1509 and made Krishnadevaraya aware of the misrule of Sambeti Guruvaraja and secured the grant of Kuchipudi village as *agrahara*. On the drawing of murals, details are available in Dhurjati's *Kalahasthishwara Mahatme*, Peddana's *Manuacharitamu*, Tennali Ramakrishna's *Panduranga Mahatme* and Ellanas *Radhamadhava*. Bhaicharaja Venkatanatha gives expression to his sorrow that women had come to have an upper hand as composers and artists. *Chatupadyas* and *ashukavitas* of the time are a mine of information for history. Telugu works which serve our purpose are very large in number.

Types of Gadyanas mentioned in Inscriptions

—Dr. A. V. Narasimha Murthy

Gadyana was the most popular coin of Karnataka in ancient and medieval periods. So far the word gadyana has not been found inscribed on any coin. But the word occurs in majority of the inscriptions. The inscriptions not only mention the word gadyana but also its varieties. An attempt is made in this paper to comment on such terms, identify them with the known specimens and to understand their significance.

Gadyanas were named after different entities. Describing a gadyana from its mint was a popular practice as evidencd by Lokki gadyana, Barakkuru gadyana etc., which were minted in Lokkigundi and Barakur respectively. Gadyanas were also named after dynastic names such as Matsya gadyana and Tyagi gadyana. Gadyanas were also minted on special occasions like Kumara Gadyana, Patta gadyana etc. Gadyanas were also distinguished on the basis of the symbols on them such as Rekha gadyana, Chakra gadyana, Kesari gadyana, Gajamalla gadyana and others. Some gadyanas denote the value such as kati, ardha kati etc. Gadyanas were also descriptive in nature as evidenced by Dodda gadyana, Chikka gadyana, Kataka gadyana and Pon gadyana. Some of the gadyanas also had commercial significance such as Vartaka gadyana which was minted by the merchant guilds. Thus inscriptions provide interesting insight into the nature of these gadyanas which helps us to understand the nature, use and the real meaning and significance of these coins. This also helps us to know how a numismatist has to take into consideration the data supplied by epigraphy in numismatic studies. Unfortunately this type of study has not been done adequately in our country. The

present paper thus draws the attention of the numismatists to this interesting problem.

Seventy-Seven Chieftaincies

—Laxman Telagavi

We come across a few numerals relating to number '7' mentioned in a number of literary and epigraphical sources. The folk literature contains much of these numerals. '7', which is believed to be associated with mysticism as well as the studies like astrology, astronomy, theosophy, etc. Number 7 is often used in figures like 70 ; 77 ; 700 ; 707 ; 770 ; 770½; 777 ; 7070 : 7700 ; 77,000 ; 7,77,777 ; 79 crore ; 77 crore ; 7070 crore, etc.

Historical works mention that Prataparudra II (1289-1323 A.D.), the grandson and successor of Rudramba (1262-1289 A.D.), had to remedy the evil effects of Ganapati's (1199-1262 A.D.) indiscriminate appointment of members of all communities as Nayakas in the administration of the Kakatiya empire. He also took himself to the task of restoring the lost territories of the Kakatiyas. He reformed the system of administration by dividing his kingdom into 77 Nayakships. His 77 Nayakas of the Padma Nayaka community had become celebrated during his reign and after his death Kapaya Nayaka, a political successor was served by 75 Nayakas.

It is stated that the Kakatiya kingdom was divided into77 Nayakaships and these were later adopted by the Vijayanagara Empire. It is also pointed out that Vijayanagara consisted of three provineess,the Kannada, the Telugu and the Tamil areas, and conventionally it was composed of 77 chieftainces. Among the more important of them was the Kannada province in which Keladi, Santhebennur (Tarikere), Basavapatna, Chitradurga, Mysore, Holenarasipur and Periyapatna were powerful.

Occasionally we find in literature the title *Eppattelu Paleyagarara Minda*, 'a paramour or a hero of 77 chiefs', which was a favourite among the Nayakas of the 17th and 18th Centuries, and many of them sported it also. The various chiefs, 77 in number, are not accurately listed in any records having authentic value. Therefore it is not easy to name all the 77 Nayakas since they differ according to different authorities. and it is much less to state the extent of their power or territory.

Research on Medievel Karnataka

—Dr. Suryanath U. Kamath

The period between the establishment of Vijayanagara to the date of fall of Tippu can be termed as the medieval period in Karnataka history (1336-1799). There are many 'missing links' and 'dark areas' of Karnataka history in this period. Apart from inscriptions, paper material in Kannada, Sanskrit, Marathi, Persian, Portuguese,French and Telugu languages assume more importance for the study of this period. Though lot of works on Vijaya–

nagara have been published, tracing the careers of each and every emperor will be fruitful. A picture of Vijaya-nagara rule in each and every district can be outlined. Land revenue and taxes of the period, educational facilities etc, require further study. A picture of trade, shandies, industries, roads and other economic activities etc. can be discussed for the period between 1300 and 1800. Susan S. Bean's article 'The fabric of social life in pre-British Mysore' (QJMS, 1986) on textile industry can be quoted as an instance. On the Bahmanis there is scope for study of possibility of continuation of old administrative institutions and taxes, etc.

There is a need to draw a map of Karnataka indicating all the feudatories of Vijayanagara and extent of their rule after the fall of the Empire, and also sketch the administrative changes introduced by these petty chieftains. There has to be an integrated study also on this. This contribution of these chieftains made to arts and literature also deserve attention.

The impacts of Bijapur rule on the territories of Karnataka on administration, agriculture, trade and religious developments has to be undertaken by collecting local records with the families of Jahgirdars, and also with temples, dargahs, mosques, etc. Details on various Desais under the Adilshahis required outlining. The industries like perfumes, agarbatti, paper, Bidariware, etc., are Islam's legacy to Karnataka. There are many Adilshahis buildings (mosques and dargahs) outside their capital city in Dharwd, Bijapur and Belgaum district,not properly studied.How the new items like groundnuts, tobacco, chillies, etc., introduced by the Portuguese were received by the cultivators here requires study with the help of contemporary evidence. Mughul activity in Karnataka requires careful outlining. Impact of Maratha emigration on religion and education and their administrative institutions are still not sketched. There is a need to present an integrated picture of political developments of 18th century Karnataka. Knowledge of Marathi, Persian, Portuguese and French languages helps the researcher of this period highly. Collection of archival material for this period requires to be undertaken on war footing.

Researches on Modern History of Karnataka (1800–1956)

—H.P. Shashidhara Murthy

After surveying the work turned out on modern Karnataka history and reviewing them, the paper discusses the scope for future work and sources available for such studies. The work that has been turned out is very much limited. A comprehensive picture ot Arthur Wellesly's campaigns in Karnataka has to be drawn. On Purniah, a clear definition of his powers and real assessment of his administration has to be made. A detailed picture of anti-British uprisings(1799–1860) in Karnataka is yet to emerge. Lot of unused material on these aspects is available. The futile efforts made by the British to retain Mysore under them after its take-over in 1831 awaits detalied probe. The growth of the Secretariat in Mysore and Karnataka

and evolution of departments like forest, agricultural, police and health and also judicial administration needs study. Equally important is Mysore's contributions to war efforts during the World Wars.

A comprehensive study on the history of freedom movement is yet to be published. Equally notable is the growth of legislature in Mysore. The material available on famines and drought in the state has not been exploited. On the economic growth of Karnataka including growth of agriculture, irrigation, trade and commerce, commercial crops, plantation crops, development of Malnad and industrial growth, and also trade union movement the field is open for study. On the social conditions, there is a need to plan a detailed and scientific study, taking into account various modern trends. Some scholars have been belittling Mysore administration without making comparitive study of developments in neighbouring State and British areas. A long survey of material available in archival repositories, both state and private, is made in the paper. It also makes a mention of sources and records lying outside Karnataka and the reference media including developments in big and small Kannada-speaking princely states.

SPECIAL LECTURE :

A Personal Sketch of Kannadiga in Historical Perspective

—Dr. K. V. Ramesh

Every occurrence has to be examined in its historical perspective, and the personality of the Kannadiga in social, political and religious milieu has to be also outlined with developments in the past in mind. About 2,300 years ago when a batch of Jainas from the North came as emigrants they saw small scattered settlements of simple innocent people in a land mostly dominated by thick forest tracts. There was no highly centralised state or elaborate ritualistic religion. Natural stones in natural caverns or at the foot of trees were worshipped. Slowly the local man evolved a script derived from the Brahmi. The continuous pressure of the culture from the North changed his personality fully. The Buddhist used only Prakrit beginning with Ashoka for official purpose and Kannada did not attain a respectable status for nearly seven or eight centuries, and even later Sanskrit was pre-eminent and Sanskrit technical terms dominated even in administration. Vedic scholars were invited and *agraharas* were founded by princes, and the scholors received lands hereditarily. Their successors did not follow the same scholarly pursuits, but started competing with other professionals including the careers in the army and administration. Grants to these invitees and later professional rivalries must have caused lot of heart burning, but munificient land grants were also made to warriors, artists and other professionals. Wholesale confiscation of grants to Brahmins appear to have taken place once during the 7th century and again prior to Vijayanagara days, calling for their restoration later. Temples in course of time started relying more and more on grants from the rich commercial classes than from the state. Some original deities, natural stones, were identified as the Linga and temples grew round them. The Sanskrit culture foisted

the Northern rivers and centres as 'holy' on the local people.

In politics Kannada rulers had remarkable achievements to their credit. Later rebellious tendencies led to political defections too in the days of the Kalyana empire. In Vijayanagara times, the enthusiasm for the great and the gigantic, and also for showmanship made neatness, purity and descipline casualities. Even in inscriptions chaste and grammatical writing and neatly engraved lettering vanished. It was rather a period of decline.